

internal consciousness is, to say the least of it, as certain and immediate as that of the senses.

On the one hand, man is possessed of certain moral qualities. We may have our own individual opinion as to the psychological nature of these qualities. But for the purpose at present in view we care not how they be explained, whether they be described as belonging to the intellectual or emotional part of man's nature; whether, with Butler, we hold the conscience to be simple and indivisible, or regard it, with Sir James Mackintosh, as the necessary result of certain other operations of the human mind. Dr. Chalmers very justly compares the disputes in regard to the origin or structure of the conscience, to an antiquarian controversy respecting the first formation and subsequent changes of some court of government, the rightful authority of whose decisions and acts is at the same time fully recognised. This moral nature of man is as essential to him as any of his other attributes. The evidence of its existence is so full, that we should as soon believe that man has no such faculty as the understanding, or that he has no emotional nature, as that he is without a conscience. Now, this conscience tells him, and that, too, in spite of the sophisms of the understanding when it happens to be perverted, or of the pleadings of the passions when they are bent upon indulgence?., that there is an indelible distinction between good and evil, and points to a Power upholding this distinction in the government of the universe.

But, on the other hand, these fundamental and indestructible principles in the human soul can be made to condemn the possessor. Ethical writers may overlook the fact, but they cannot deny it when the question is put to them. Mankind in general may be inclined to avoid the subject as a painful one, but it requires only to be brought under their notice in order to command their assent. Nay, we believe that they are

labouring perpetually under a secret consciousness of a contradiction in their nature, and that their instinctive avoidance of all allusion to it arises from this very cause. They shrink from it as from a fearful secret, as we have found persons shrinking from the least allusion to a hidden humiliating disease or bodily deformity in their persons, or to certain unfortunate events in their previous life. Certain it is, that when his conduct in brought under review, man is condemned by the very principles in his own bosom.